

# ANTI-SLAVERY BUGLE

"NO UNION WITH SLAVERHOUSES."

VOL. I.

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## SLAVERY'S SHELTER.

From the Trumbull County Democrat.

ABBY KELLEY MARRIED.—Abby Kelley was married on the 21st inst. to S. S. Foster, at the house of Milo Townsend, New Brighton, Pa.

Well done, Abby! This is as it should be, and is rather more in character than to be roving over the country like a Bedlamite, attempting to overturn Uncle Sam's Government, and augurs a return, if not to the wash-tub and churn, at least to the cradle. We are very glad to find that Abby has taken the advice we gratuitously offered her some time since, on her first visit to Warren, viz: "To make some honest man a good wife, and quietly staying at home, take care of babies."

From Eliza Bates's Evangelical Union.

## THE COMMUNIST AND ANTI-SLAVERY BUGLE.

The Communist and Anti-Slavery Bugle, have both honored the Editor of the Evangelical Union with a notice, since the sixth number was issued. The former however has noted more honorably than the latter, in sending us his paper containing his notices, which the Editors of the Bugle have not done. It is a rule with Editors, when an individual is charged by name, with any thing improper, to send him a copy of the charge, if his address is known. This is no more than fair, that the accused may have the opportunity of being heard in his own defence.

But the Bugle, containing a tirade of abuse, came into my hands by accident.

But this is not the only difference between the two cases. The Communist to which I allude, is comparatively mild in its language, avoiding vulgar abuse, and it professes to be entirely opposed to controversy.

We have however a few things to say of both these antagonists.

THE ANTI-SLAVERY BUGLE, gives the Report of a Sermon which I preached at Springfield, on the 25th of September. This report, taken by Samuel Brooks, occupies three columns in the Bugle. The whole report could be read at a moderate rate of speaking in about fifteen minutes—while the discourse in question occupied four or five times as long! This simple fact will give some idea of the justice with which the report was taken. But the unfairness does not consist merely in leaving out what was said—but things are inserted which were not said. But the reporter and publisher of this piece of garbling and misrepresentation, would claim to themselves the character of honesty and benevolence.

The Editorial Review of this Report says: "The Rev. Eliza Bates, formerly an Orthodox Quaker preacher, but now a Methodist Episcopal priest, is a fair representation of the lying priesthood of the land. Himself a practical infidel of the worst kind, a contemner of God's law, and with lying lips teaching the most abominable doctrines to the community, he has the impudence to charge us with the things of which he himself is guilty." It charges the Methodist Episcopal Church with being worse than the leaders of the French Revolution. And it asks: "Cannot the priests of this land take warning by that blood-stained history?"—alluding to the French Revolution.

But I will not extend these quotations.—The case is simply this. In the discourse which I delivered on the 25th of September, I showed the progress of Infidelity, from its mildest forms of Deism, to its most ultra development at the present time. And in doing this I quoted from the published opinions of Robert Owen, John A. Collins, and others, who have advanced principles subversive of the whole existing order of society. Of these the previous numbers of the Evangelical Union have given a variety of examples, and others will be added hereafter.

And in taking a rapid, but comprehensive view of the whole ground, I noticed the letter which W. L. Garrison published in the Liberator of Oct., 18, 1844, relating to the return of Rob. Owen to this country. I also noticed the avowed purposes of the American Anti-Slavery Society, in the dissolution of the Union and the overthrow of the Christian Churches. And it was my intention in doing this, to show that these purposes are essentially the first stages of the most sweeping revolution that Infidelity has ever proposed.

The overthrow of the Church and dissolution of the Union, must be effected before the right of private property can be abolished—the obligation of marriage be totally disregarded—government destroyed—and our domestic arrangements entirely broken up. To destroy the Church and plunge the country into revolution and civil war, are the preliminary steps to all the horrors of the French Revolution, and even worse, if worse be possible.

The Garrison party of Abolitionists, to use the beautiful figure of Dr. Bailey, are the "pioneers" in this contemplated Revolution. They go before the ultra Infidels, and cut the way for them through the masses of Society. Their chief reliance for the destruction of the Government and the overthrow of the Christian Churches, appears to be in drawing caricatures of the Church and the Government, and in making the most offensive charges on religious bodies and on individuals, without regard to truth or decency. And it is said, with what truth I cannot tell, for I have not heard any of them, that some of the female travelling agents, are pre-eminently qualified for this sort of work; while the chicadeu of the land is enlisted in their defence!

How far other abolitionists are following in the "track" of Garrison and his party, in the abuse of the Churches, may be worth an occasional reflection. But I give to him and his contemporary pioneers, the credit of consistency, so far as to have intended, in the beginning of the present movement, to effect the very same objects which they now openly avow; and to have adopted in effect, the very same means which they now employ, however the tendency of those means might not have been perceived by some.

The Editors of the "Bugle" B. S. Jones and J. Elizabeth Hitchcock, with a feminine delicacy peculiar to the party, say: "He asserts that William Lloyd Garrison and those who stand with him, are teaching the doctrines of the French Revolution, which drenched Europe with blood and filled her with crime!—A more foul-mouthed slander never fell from the lips of man, and the wretched priest at the time he uttered it was a member of a sect which endorses the Christian character, and receives into church fellowship men who are guilty of crimes which the most sanguinary of the French revolutionists would have had too much manliness to perpetrate deliberately as the Methodist Episcopal Church has done."

As for the abusive epithets contained in the quotation, and in the rest of the three columns from which it is extracted, we expect them from the Editors of the Bugle. They may please a few persons of like principles and tempers with themselves. But the respectable part of community will place a proper estimate on such productions.

The charge which they made against me, of uttering a "foul-mouthed slander" upon Garrison, is drawn from inference. In my discourse at Springfield, I made an allusion to the letter which William Lloyd Garrison published in his Liberator of Oct. 18th 1844, in which the writer informed him of the return of Robert Owen to this country, to carry out his new system of society here—and urged him to induce John A. Collins to become Owen's John the Baptist in this country.

To this proposition Garrison made no objection, but gave it his sanction by publishing the letter in his paper, when, as he says himself, it was not intended for publication. That the principles which Owen and Collins have publicly advocated, are worse than those of the French Revolution, is clearly proven by comparison. They are equally atheistical and equally revolutionary in their character.

And they go further than the French atheists did, in respect to the destruction of government, the abolition of the right of private property, the dissolution of marriage, and the abandonment of single family arrangements, and all the relations connected with them.

William Lloyd Garrison could not be ignorant of these facts when he published the letter alluded to. And in the editorial, accompanying that letter, he not only makes no objection to any of these principles, but he passes encomiums upon Owen, recommends him to the American public, and offers an insult, in advance, to those who may be disposed to find fault with his atheism. He calls them scribes and Pharisees—religious hypocrites and formalists, who would shrink with holy horror from his presence!

It surely can be no slander to state these facts, on the authority of Garrison's own paper. And if the inference is fairly to be drawn from them, that Garrison is guilty of teaching the doctrines of the French Revolution, the Editors of the Bugle ought not to complain.

But this is not all. For whether Garrison himself is an atheist or not, both he and the society of which he is the founder, have openly engaged in endeavoring to destroy the Christian Church. They do not profess to intend to reform but to destroy it. In this they are practical atheists. For none but Infidels of the most reckless character, would engage in such an enterprise. Even the worst of the French Revolutionists, lamented that in their attempts to explode superstition, they had destroyed religion—and confessed that this was not the way to reform mankind.—But the American Anti-Slavery Society has announced its determination to dissolve the Union, and to overthrow the organizations called the Christian Churches.

Now we ask, if the country is to be plunged into civil war, the church destroyed, and its moral influence entirely obliterated, what would then be in the masses of Society, let loose from the restraints of law and religion, to prevent their going into all the excesses of the French Revolution? Would it calm

the raging elements of moral disorder, which had been let loose by these philanthropists—or throw around the professors of religion or the ministers of the Gospel, the shield of protection, for Garrison to look coldly on, from his editorial chair, and write down—"Scribes and Pharisees—religious hypocrites!" and for Stephen S. Foster and Abby Kelley—Benjamin S. Jones and J. Elizabeth Hitchcock, and others like them, to traverse the country, blowing their Bugles, and telling the inflamed populace, these are thieves and murderers—women-whippers and baby-stealers—led on by the lying priesthood!

But even this is not all. The American Anti-Slavery Society declared at its anniversary last year, that there is no exodus for the slave to freedom, unless it be one of blood, but over the ruin of the American Church, and the grace of the American Union. But how can these objects effect the liberation of the slave? Let Stephen S. Foster, in his Brotherhood of Thieves, answer the question: where he urges, as the strongest objection to the Federal Constitution, that it prevents the Insurrection of the Slaves. Why then dissolve the Union! Plainly to produce a servile insurrection.

So then, when government is destroyed—and anarchy and violence reign instead of law and order—when servile insurrection is let loose, with all its countless horrors—when the church with its ministers shall be swept away, and the purposes of the American Anti-Slavery Society be fully accomplished—when the sounds of thieves—and robbers—and women-whippers—and baby stealers—and lying priesthood—shall have died away, like the last groans of their victims—what will be left to be done to complete the work, but for the masses that remain without law, without homes—without family arrangements, or kindred relations, to riot on the spoils while they lasted, in the utter exclusion of the idea of private property!

These things have a natural connection with each other. Take the first step, and the others will naturally follow, as the rushing of water will succeed the opening of flood gates. If the Church be overthrown, its moral influence obliterated—the government destroyed—and the restraints which now prevent servile insurrection be removed, the whole wreck and ruin of society will follow, unless the Arm of Omnipotence arrest its progress!

That the peaceable emancipation of the slave, by the moral reformation of the master, is not their object, is evident from the means they employ, and the declarations they make. It is further evident from the fact, that they heap the most violent abuse upon persons and communities that have done the most to restrain the evils of slavery, and to meliorate the condition of the colored race.

Thus the Methodist Episcopal Church has been more grossly abused than ever, since it took that action on the question of Slavery, which induced the Southern Methodists to secede from them, and form a new and separate organization. And thus also the Society of Friends, which for more than half a century has made non-slavery holding a condition of membership, and has been distinguished for its advocacy of the rights of the colored race, has been even more abused than the Episcopal Methodists. I know two individuals, who while resident in Va. and under the direction of the Yearly Meeting of the Friends there, secured the freedom of about 100 people of color, who were illegally held in bondage. Two other Friends (now deceased) under a similar appointment, obtained decrees of courts in favor of about 1000 more. The Friends of N. C. liberated from 1000 to 1200. And my kinsman, Micajah Bates, of Richmond, Va. recently secured the freedom of about twenty, and sent them on to this place.

And yet such men as these, who have given such proofs of benevolence and sound christian principles, are publicly denounced by travelling abolitionists, as thieves and pirates—women-whippers and Baby Stealers!

We say, in general terms, that though the Church and the Government are connected with moral disorders—it is our duty to reform and not to destroy them. We would endeavor to cure the patient, and not to kill him, because he is sick. The former is the course of the conscientious physician, the latter is the policy of the unprincipled assassin. And while we testify against the corruptions which are to be found in our civil and religious institutions, and endeavor to remove them, we are not chargeable with their continuance.

We are morally bound to the community of which we are members, to promote its common interests, so far as they may be in our power—not on one point alone, but on all.—And he is not a good citizen or an honest man, who refuses to do it. While he derives innumerable advantages from the institutions of society—he is bound to promote the common weal for value received. And if he does not like the Government, instead of remaining in it, to act the part of a traitor, let him leave it. Let him go to Africa, to China, or to some other region, where he can be clear of the American Church and the American Government—without attempting the destruction of either. Or if it would suit his fancy better, let him, taking Milton for his guide, set out in search of that "limbo wide and large," somewhere upon the "backside of this world, far off" and called the "Paradise of Fools"—where "all abortive things," "fit habitation find." Let them go, and blow their Bugles there, to proclaim the Jubilee of their emancipation from law and religion.

§ James Stanton of Springfield, O. and James Hannicut, of Richmond, Ind.

But let them not come back again, like Milton's Satan, to disturb the peace and happiness of this part of creation.

## ANTI-SLAVERY.

### HENRY CLAY'S POSITION AND MOB LAW.

A Whig correspondent of the New York Herald, writing from Louisville, Kentucky, complains of another correspondent of the Herald, who had previously written from that place, for having intimated that Henry Clay and Cassius M. Clay were in league for the promotion of the abolition cause. He proceeds to defend Henry Clay, and to define his position as follows:

"He (the previous correspondent) charges, or rather insinuates, that Henry Clay and Cassius M. Clay are in league, in Cass's abolition movement, and that in the event of Henry's not backing Cass, should he again need support, that Cass will 'blow on him with the documents.' This is as palpable an error as ever man fell into. H. Clay has not, nor never had, any more to do with Cass Clay, than you, or the man in the moon. This writer, I will venture a hat, is a Longueur. Mr. Clay's course, through life, has proven him as directly antagonistic to Abolitionism as he is to Longueurs; and I can assure you, upon a full knowledge of the matter, THAT NO ONE GIVES A HEARTIER APPROVAL OF THE LEXINGTON AFFAIR, than does Mr. CLAY HIMSELF." [!!!]

We had pretty good circumstantial evidence before, that Henry Clay approved of the Lexington outrage upon his sick friend and the liberty of the press. We had the fact, that he had left home on a pleasure excursion on the very day or day but one, before that on which he knew the mob was to take place! We had the fact, that his most active and influential partisans were among the foremost in the mob! We had the fact, that Henry Clay's son and partner in business, an inmate of his own dwelling,—that John B. Clay was an active agent of the mob,—being one of the committee of sixty, appointed to break up the office of the True American, and the Secretary of that Committee! We had the fact, that Gov. Owsley, an active personal and political friend of Henry Clay, has recently approved of this same mob committee, as Judge of the 18th Judicial District, in place of Judge White, deceased! These were, to be sure, strong circumstances; but our Whig friends are so prone to grief and anger when any thing is suggested against Henry Clay, that we have, thus far, forbore to express the opinion which we entertained, that he was favorable to the action of the mob. No reasonable doubt could exist in any mind in view of these facts, that Henry Clay was heartily in favor of the Lexington mob; but now we have in the declaration of one of his friends, who professes to speak upon a full knowledge of the matter, THAT NO ONE GIVES A HEARTIER APPROVAL THAN DOES MR. CLAY HIMSELF!—Hampshire Herald.

### THE ILLINOIS MEDICAL COLLEGE

Have this term a colored student attending medical lectures. Application was made to the faculty for admission, and they confessed that they could not see why a colored man who was subject to all the diseases of the human family should not be permitted to learn the truths of science and apply them to the relief of bodily infirmities, but they referred the subject of admission to the students attending, as a matter which more particularly concerned them. The students, about 34 in number, voted unanimously to receive the colored student, and the faculty appeared very much gratified thereat. The liberality of the faculty and the students is worthy of some note, when it is remembered that the times seem to urge a different course.

But we have some circles yet so refined that they have a nice discrimination of color. The ladies of the choir of the First Baptist church refused to let a respectable colored lady of about one fourth African blood, and a beautiful singer, sit in the seat and make melody with them. Can they tell the difference between white and one-fourth colored music?—Western Citizen.

[Correspondence of the Baltimore Sun.]  
WASHINGTON, Dec. 25, 1845.

The despatches received by the government from Mexico, are deemed to be of so much importance as to render necessary some immediate movements on the part of Congress. Measures will next week be recommended by the President, with a view to the prosecution of our just claims upon Mexico to a speedy issue.

The downfall of Herrera, which is now anticipated as certain, will break off all negotiation with Mr. Slidell, and his speedy return to the United States may be expected.

Commodore Stockton will reach the coast of California just in time to carry out the views of the United States, in case of a war with Mexico. That he will have orders to take possession of certain ports in the California there is no doubt. The next question will be whether Great Britain will tamely submit to it. It is conjectured that Admiral Sir George Seymour has orders in regard to that matter, and will not be slow to execute them.

The bill for the admission of Texas has been signed, and has become a law. This important measure has thus passed, without the shadow of an opposition—for I do not con-

sider the remarks of Mr. Webster and Mr. Huntington, in any other light than as the explanation of their votes, which public opinion at home, had compelled them to give.

The Maryland Senators did not vote on this subject, being accidentally absent. Mr. Crittenden did not vote. Mr. Corwin, of Ohio, to the surprise of some of his political friends, had the hardihood to vote in the negative, thereby putting himself hors de combat, as a candidate for the presidency.

Views of American Constitutional Law in its bearing upon American Slavery, by Wm. Goodell, Utica, N. Y., 1845.

This work, like Mr. Spooner's and Jay's, is able and instructive. But it is of no use to argue after that manner. "The disease is of the heart and not of the head." We tell you brothers, that the American people know well enough that the bloody stain is upon them!—but they love its taint! If we can't arouse the conscience, and enable the heart, our labor is lost!—Heaven inspire our souls, and may the voices of the mighty dead and living, thunder in our ears, till our hearts shall be moved to be just and fair not!—C. M. Clay.

CUBA ANNEXATION.—Is going ahead. Illinois is determined to have the honor of setting that ball in motion. A meeting was held at Springfield, in that State, a week or two since, over which Gov. Ford presided. Resolutions were adopted in favor of the purchase and annexation of the State of Cuba.—It is thought by some, that Cuba has been formed by the "wash of the Mississippi," and that it therefore belongs to the United States and should be re-annexed! Several speeches and a report were made in favor of this new acquisition.—State Journal.

MORE ANNEXATION.—Our Washington correspondent, under date of Dec. 27, says: There is talk of some exciting news from Mexico today. It is said by the Texas men that a public meeting was held at latest dates in the City of Mexico in favor of annexing the country to the United States.—Tribune.

RANDOLPH'S SLAVES.—We learn from the Colonization Journal that Judge Leigh, the executor of John Randolph, has purchased a large tract of land in Mercer county, Ohio, on which to locate the slaves, some 300, manumitted by that remarkable man. A large quantity of land in Mercer county, comprising three or four townships, is now owned nearly altogether by colored persons. A large edifice for a high school, has been erected in their midst by the aid of funds left some years ago, for that purpose, by a gentleman in New York. We have further facts in our possession, relative to the last named settlement. We shall give them next week.—Baltimore Saturday Visitor.

ALDERMAN ROBE, of New Orleans, pending a discussion to allow some one to keep a slave depot, said he should, at the next meeting, introduce an ordinance prohibiting the keeping of slaves for sale in any part of the Second Municipality. He believed his constituents were opposed to slave markets being allowed in the public streets, and that twelve petitioners might be had against them to one in their favor. Mr. Ferret declared he would have nothing to do with negro dealing petitions—and would forthwith quit the Police Committee rather than meddle with them.

THE PURITANS AND SLAVERY.—In Mrs. Child's History of Women, it is told that in old times, when slavery was sanctioned in Massachusetts, a wealthy lady residing in Gloucester, was in the habit of giving away the infants of her female slaves, a few days after they were born, as people are accustomed to dispose of a litter of kittens. One of her neighbors begged an infant, which in those days of comparative simplicity she nourished with her own milk, and reared among her own children. This woman had an earnest desire for a brocade gown; and her husband not feeling able to purchase one, she sent her little nursing to Virginia and sold her, when she was about seven years old.

☆ WILLIAM MORRIS has been sentenced to the Alabama Penitentiary for thirty years for enticing slaves away to a free State.

COLONIZATION AND THE SLAVE TRADE.—At a large convention of Christians of different denominations, held during the last summer, at Morrisville Vt. the Rev. A. A. Constantine, a returned Baptist Missionary from Africa, stated, that the slave trade still goes on from Western Africa, to the United States, that a vessel from the United States went out with colonists for Liberia, and returned with slaves for the cotton fields of the South.—American Citizen.

From C. M. Clay's Paper.  
OURSELVES.

The Richmond (Va.) Times of last week says:

CASSIUS M. CLAY, it is said, is going to Cuba for his health.

A slight mistake. We breathe a healthful air in old Kentucky, and thank heaven, no despotism can rob us of that while we live. We are, too, in good bodily condition and prefer the bracing breezes of the North, rough though it be in its wintry salutations, to the balmy atmosphere of the South.